



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

pretation of Psalm xxiv, insisting (as she herself in experience has found) that "by the development of our spiritual life with God, the soul becomes reunited with God in love (divine and human), and recognizes the 'everlasting doors,' and shall receive 'the blessing from the Lord, and righteousness from the God of his salvation.'"

In fine, one might say of this writer, (and herein, let me say it again, lies the beauty and the value of her book), what she herself has said of the thirty-fourth Psalm: she "is absolutely full of hope: the result of the soul's victory over every depressing condition of mortal life." She "tells the personal experiences of her life with God in the world."

C. G. MONTEFIORE.

KRENGEL'S "HAUSGERÄTH IN DER MISHNAH."

Das Hausgeräth in der Mishnah, von Dr. JOHANN KRENGEL. I. Teil. pp. 68, 8vo. J. Kauffmann: Frankfurt a. M., 1899.

THE little book is the first part of a larger study on Mishnic philology and archaeology, and it is therefore probable that the author intends supplementing the same with the chapters still missing. The term *Hausgeräth* is somewhat indefinite. The author has actually in this instalment only treated on the Mishnic vocabulary for the furniture of sitting and bedrooms, his work being chiefly a linguistic one. Now if all the expressions used in the O. T. and those of undisputed Greek, Latin, Arabic, and Persian origin are set apart, little remains for the purpose of establishing a Jewish archaeology in the epoch of the Mishnah. How largely Jewish culture was influenced by foreign elements at this epoch may be gathered at a glance from the list of works on Greek and Roman culture which the author had to consult. His work is nevertheless a scholarly and comprehensive compilation of the terms actually used in the Mishnah (and cognate scripts) for domestic utensils. He has, indeed, in numerous cases coped successfully with the enormous difficulties of his task. It is particularly satisfactory that he is very careful in his etymologies, a point often missed in dictionaries and books of reference on this subject. The ground is extremely slippery, chiefly in regard to foreign terms, which have been put down in writing after a prolonged verbal use, their orthography therefore frequently being disfigured beyond recognition. Dr. Krenzel is obviously right in not forcing etymologies, where a plausible one is not as yet forthcoming, e.g. in לִבְיִי (p. 7). Is there perhaps

a geographical name hidden is this word? As to **טרכש**, **טרכוש**, or **תרכום**, Dalman's derivation from *τροχός* "wheel" or "round disc" has much to commend itself, as the word can stand both for table and dish (cf. *Tisch* and *dish*). As to **רעי**, see Levy *JW* = **אוכלא**. **עביט** = Arabic **غبيط** "camel saddle for women," cf. Targum, Gen. xxxi. 34 **עביטא דנמלא**; the term is used for receptacle in general **עביט של ענבים**, B. Mes., fol. 72^{vo} (Levy, *ibid.* s.v.), and it is therefore not necessary to think of "a hole in the hard earth." As to the structure of the perambulator, comp. **עגלה של קטן**, Beṣā ii. 10. The author may make sure that any further researches of his on the same subject will be well received.

H. HIRSCHFELD.

COHN'S "ZARĀATH-GESETZE."

Die Zarūath-Gesetze der Bibel nach dem Kitāb al-Kāfi des Yūsuf ibn Salāmāh. Ein Beitrag zur Pentateuchexegese und Dogmatik der Samaritaner. Nach HSS. der Deutsch. Morgenl. Ges. und des Brit. Mus. herausg. und mit Einl. u. Anmerkungen versehen von Dr. NAPHITALI COHN. J. Kauffmann: Frankfurt a. M., 1899.

DR. COHN's essay refers to the study of the ritual law of the Samaritans as compared with the Jewish-Rabbinical one. The author has chosen for his subject the most comprehensive work of its kind, viz. the *Kitāb al-Kāfi* of Yūsuf b. Salāma, who wrote in the middle of the eleventh century. In thirty-one chapters the work treats of all ritual matters, thus offering a complete survey over the religious practices of the Samaritans. The fact of its being written in Arabic is no small proof of the spiritual decay of this sect, as it shows that at the epoch of its author the Samaritan language was no longer generally understood. Dr. Cohn has confined his labours to ch. x of the work which treats on the *Ṣarā'ath*, the disease discussed in Lev. xiii. He endeavours to point out the parallels as well as differences both in the Rabbinical and Samaritan regulations on this matter, particularly with regard to the exegesis of the terms which describe the various kinds and stages of the disease. He next reproduces the original of the chapter in question.

The study is based on two MSS. of which the Cod. Brit. Mus. (see Neubauer, *Journ. As.*, 1869, p. 469) is the most complete. From the latter Dr. Cohn has done well to reprint the headings of all the thirty-two chapters, not as they are given in the table of contents at the beginning of the treatise, but taken from the head of each